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REMOVING THE MOUNTAINS

IT is unlikely that the tram-driver last week in Moscow, or his passengers, had heard of the British General Election. Or if they had heard of it, that it would have seemed more important than the election of the chairman of the workers' committee of a factory the tram was passing. The world was not waiting with bated breath upon whether Mr. Macmillan or Mr. Gaitskell was Prime Minister of Britain.

This is important. Britain is only a pebble upon the world's beach, and to find out what Britain can do with the other pebbles it is useful to have an idea of the size, shape and significance of the pebble of one's acquaintance.

Britain is a country of some fifty million inhabitants, too small to grow enough food to feed them, and too poor in raw materials to provide them much to work with. For something more than a century, ever since, in fact, the country has been known as "great", it has lived on its brains. For years as a part of its livelihood, it managed to import raw cotton from different parts of the world, turn it into cloth, and perform the astonishing feat of selling the cloth back to the world. An important part of the world has learnt the trick, and can turn its own cotton into cloth without sending the raw material to Britain, so the British have to trouble their brains to do something else. From all over the world they are now importing raw materials and turning them into motor cars. And the cars are selling. And the British people are maintaining a high standard of life.

It is as simple and as difficult as that.

The Commonwealth

Through a combination of circumstances, sometimes called an absence of mind, but more likely to be called in the future an act of imagination, the British people—but only a small number of them—have spread throughout the earth. There was only one way of spreading, in the manner they adopted, that was by being empire builders. There was such a small number of them that they could only rule by giving benefits seen and felt. In spite of the weaknesses of the rulers, always self-appointed, they managed to convey ideals of order, justice, and some protection of the weak, and for this they were respected and endured, if not loved. They are now coming home again, or staying where they found themselves, as advisers and friends.

On any showing they haven't done so badly by the peoples among whom chance, or imagination, thrust them.

And the end of the story is not yet. It is probably only beginning. They have invented a new word for the new beginning. It is Commonwealth. Almost by absence of mind again, or by imagination, they are attempting to transform an ancient word Empire, with ancient ideas, into a new word with new ideas. They are pulling it off pretty well. The fifty million people are only a pebble among the pebbles of the beach of the Commonwealth. But it is a nice useful one; it lies quietly where it is; and the rest know it is there.

The tram-driver in Moscow has his own preoccupations and in his own way is no doubt doing very nicely with them, but the English bus-driver, who sat up late in London on Thursday, October 8th, looking at his television, is doing well with his.

Voting for the First Time

So was the girl, voting for the first time in a General Election on the morning of October 8th. She was a nurse, a nice-looking nurse. She was a little over-awed and nervous in the polling booth and her young friend was explaining to her the procedure. She was listening intently, her face was solemn, almost exalted, as if she were going to mass for the first time, she was indeed taking the first step into a civilisation more complicated and more shot through with spiritual choices than any known to her predecessors. Upon her shoulders, in the way she understood it, rested the future of the world, and her future and everything she believed in with it. She was responsible enough to look exalted; and to make the choice that she had to make that day, of awesome consequence to her.

The Real Forces

Upon her, and her alone—for it is upon her like multiplied by untold millions throughout the world, that the future rests—literally depends the future of the world. One glance at the solemn face told anyone that there was enough faith in it to remove the future mountains.

There may have been a face like it in the tram in Moscow.

The forces of human strength working for ideals are often obscured by the pictures formed of the obvious forces moving on the surface of events. A British General Election is an incident in the total picture of world events, but within it move the human forces that seek permanently

the realisation of ideals—and these are by no means represented by the victorious or the defeated between the political parties. They exist in the response of the young nurse doing her citizen's political task for the first time. It must be a pessimism that has already anticipated its own defeat that cannot believe that these forces are more than a match for the obstacles that would defeat them.

WHAT MAKES A UNITARIAN CHURCH?

By Francis Terry

The full text of the address which Mr. Terry delivered at a highly successful conference at Great Hucklow in August, of which the following is a much shortened version, will be published in the Autumn Issue of "Faith and Freedom".

It is Unitarianism that makes a Unitarian Church; and that Unitarianism is a movement of people whose religious inheritance is Christian, though it has discarded the beliefs that historically have been most distinctive of Christianity.

The idea of a Church is part of our Christian inheritance. Originally it was the name given to the assembled members of a tribe; the Jews applied it to themselves as a Chosen People or Holy Nation. Early Christians developed further this other-worldly meaning when they claimed that the Church, as the New Israel, was already the redeemed humanity. Imperfections and abuses which arose were borne for the sake of the mutual forbearance and humility required as the basis of the fellowship. In spite of imperfections men hung on to the belief in the spiritual solidarity of a fellowship more intimate, comprehensive and enduring than anything outside it in the world. William Morris's sermon in "A Dream of John Ball" shows sympathetic insight into the medieval dream out of which Protestant Man awoke: "Earth and Heaven are not two, but one; and this one is that which ye know, and are each one of you a part of, to wit, the Holy Church, and in each one of you dwelleth the life of the Church . . . unless ye slay it."

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This conception is other-worldly and spiritual insofar as it goes against the individualistic and separatist influences which dominate the public life of the world, for it looks forward to a fulfilment beyond anything which we can envisage. That is *The Church*. And a Church is a particular society which is based upon a common loyalty to the Church, which seeks to represent and symbolize it, and to help men to realize together their membership of it. That is the ideal which Christianity has held up and from which we must not fall back.

But, the difference between orthodox and liberal Christianity is radical. For traditional Christianity the possibility of the People of God depends upon the unique divine intervention in history of Jesus Christ, and all men must ultimately come to the Christian Church for admission. For Unitarians the possibility of the Beloved Community depends upon a continual divine presence working in men's hearts throughout history. Jesus and Christianity being important but not the whole; and the resultant unity of God's people is due to the presence of one Holy Spirit and not to everything being brought into relationship with the person of Christ.

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This has drastic consequences on the nature of our churches. We cannot say "If you want to join the church you must come to us". We have to cultivate a corporate humility which the traditional churches believe it their duty to avoid. Moreover, there is, with us, no crossing of a line held to have transcendental significance either at baptism nor on becoming a member of a Unitarian church. However strong our desire for an impressive ceremony of admission to membership, we cannot emphasize boundaries. Our hearts are set upon a fellowship which is beyond all boundaries.

What gives to Unitarians a perception of the likeness of

their own plans, notions and personal claims, and so enables them to make up their quarrels, is a vision of the vastness of the universe, of the long struggle of the human spirit, and of the enduring kinship of basic human nature, rather than any sense of brotherhood in Christ. Ours is a bond which is cosmic and human rather than specifically Christian, though it is not as strong as it should be.

Churchmanship is the weakest side of our movement, and is largely so because of our difficulty in extricating ourselves from the tradition of orthodox Christian churchmanship. Moreover, our individualism has militated against any deep sense of being involved in one another's lives and of mutual responsibility for our sins and failings. None the less, where the sense of the Beloved Community is present it is also very real, practical and down-to-earth.

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Our denomination is like a man who is sick of a disease which is nervous in origin and arises from a conflict between his habitual mode of life and the deeper trends of his emotional and spiritual nature. We need the courage to make a new start. We need to think simply and freshly from our own hearts "what makes us a Church?" and not "how shall we be the sort of church that other people expect?" not "How shall we attract other people and influence them for their good?" but simply "What is our bond of union?"

Turning our eyes away from great accomplishments, we should accept the day of small beginnings. In the end we may be showing the way to millions of others, but first we must find it ourselves. We are members of a church not primarily because of our beliefs but because we recognise the need to escape at the deepest level of our lives from isolation and separateness into a fellowship that knows no restrictions.

What we have now is not a clear perception of the goal that shall be, but a sharing in the Spirit that works towards it. This, the Creator Spirit in the last resort, is what makes a Unitarian Church.

CHURCH FOCUS NUMBER TWO DEAN ROW CHAPEL WILMSLOW

By Keith G. Cramsey

DOWN a narrow, tree-lined country lane, stands one of the most picturesque chapels in Cheshire. This is Dean Row near Wilmslow, twelve miles to the south of Manchester. The chapel stands in its own grounds, hidden from the road by big trees surrounding the old churchyard—the oldest grave there being that of Rachael Bates, of Poynton, who died in July, 1751.

The actual date of the first building on this site is unknown; one report puts it as early as 1688, which is the date when Eliaser Birch was elected to the pastorate as the first minister of the congregation; and another report puts the date at 1704. Local tradition says that the congregation was in existence as early as 1687, and that they then met either in a house or in an old barn suitably adapted for the purpose of divine worship. Good sense was used when the chapel was built, for it stands at the junction of several roads. It was not too far from the tradesmen and craftsmen of Wilmslow and was fairly accessible for the local farmers, yeomen, and small landowners, who were the backbone of the congregation. The chapel is almost equidistant from Stockport and Macclesfield, and as there was no other place of worship in the hamlet it soon became a thriving congregation.

The Chapel itself

It is thought that the chapels at Macclesfield and Knutsford, being of the same design as Dean Row, were the work of the same architect, and, as will be seen from the accompanying picture of the chapel, it is truly of unorthodox architectural style. The only access to the upper galleries is by means of one of the external staircases, which lead to the choir stalls at the east end and the public gallery at the west end. Originally, the gallery occupied three of the four walls, and the pulpit was



Dean Row Chapel, Wilmslow

attached to the blank long wall flanking the northern side of the building. The gallery on the long wall was removed, it is surmised, during the renovations of 1845, when the pulpit was placed in the centre of the eastern end and all the box pews were turned to face it.

The history of the congregation

The first congregation at Dean Row was made up of Non-conformists from many of the neighbouring villages. In 1672 Edward Alcock (founder-member of Dean Row congregation) procured a license which allowed him to open his house as a Presbyterian Meeting Place at Fulshaw. It was reported to the Bishop in 1669 that "a conventicle of 60 persons" had met for the purpose of Non-conformist worship at Alderly. In the neighbouring parish of Prestbury the Non-conformists had actually erected a place of worship, having secured, in 1672, a license for a "new built meeting place in Winkle in Presbury Chesh." Another fellowship of Non-conformists was gathered in Northenden, and eventually all these groups of Free Worshipers merged together to form the first congregation of Dean Row.

Adam Martindale, who was at that time minister of Gorton, explains the situation confronted by the early Non-conformists in Cheshire: "This was that bustling year (1646) wherein the Presbyterian and Congregational governments were like Jacob and Esau struggling in the womb. The latter (not waiting for a civil sanction as the former did) was got into possession at Duckenfield in Cheshire within two miles and a half of us, had been tugging hard at Gorton to get in there in the days of Mr. Wigan my predecessor who spent his afternoon's sermons constantly to promote it, and meeting with remoras (i.e., obstacles) too weighty to be removed, he was then using all endeavours to get it up at Birch (as near to us as Duckenfield) which in time he effected. The Presbyterians were as busy, especially some, to get their government settled all over the county, and that all separate congregations such as Birch (for Duckenfield was out of their compass) might be suppressed."

The records all show that this part of the country was abundantly rich in Non-conformity—a quick glance at the year book, where Unitarian places of worship are listed under county headings bears the truth of the statement.

Today and tomorrow . . .

The minister of Dean Row chapel today is the Rev. Ben Downing, known to *The Inquirer* readers for his articles headed "News, Views, and Notes". Since 1843 Norcliffe Chapel, Styal, and Dean Row Chapel have been united under one minister. Mr. Downing speaks on the future of the 250-year-old cause. . . .

" . . . The provision of a full-time Unitarian minister in

Wilmslow is made possible by the co-operation of two separate and independent chapels, neither of which is located in an easily accessible position in the district. Norcliffe Chapel, Styal, is essentially a village congregation, though it is now beginning to draw its membership from beyond its boundaries. Dean Row Chapel, much older, draws its membership from a much wider area: only about a third of the subscribers live in Wilmslow. The chapel has never provided many social activities, for which, in fact, there are no facilities. Its strength has always lain in the witness of its Sunday worship, though there is now an increasing demand for more opportunities of social contact among the members and attenders.

"To try to provide a gathering-ground for all Unitarians and religious liberals in the neighbourhood, both for discussion and fellowship, a Wilmslow Unitarian Society has been started. Its initial programme has been most successful, but it has to be centred in Wilmslow itself in order to make attendance easier. It has attracted interested folk who cannot normally attend either chapel, an indication, perhaps, that the Unitarian witness can and must take other forms than the conventional attendance at divine worship. There is also a growing awareness of the need for family services—especially since the provision of a kindergarten in the Dean Row Village Hall staffed by volunteers once a month to enable parents of younger children to attend worship. One of the plans for the future is to develop this idea further, so as to attract more young married couples to the services.

"The combination in one ministry of two such congregations as Dean Row and Styal gives most interesting and rewarding variety to the experience of the minister, who finds himself doing religious and public work in a variety of guises and capacities. He is often reminded that to be the Unitarian minister in Wilmslow is not the same thing as being the minister of Dean Row, and to be the minister of Norcliffe Chapel is very often to be a distinct and separate person from his other appearances and capacities. Above all the minister finds himself in an expanding neighbourhood where all sorts of new needs and interests are arising and where he has ample opportunity of making a distinctively Unitarian contribution. It is a position in which there are many happy advantages, combining the service of old tradition with the service of modern needs."

THE ARNOLD TRADITION

By Ian Sellers

(Mr. Sellers is Scripture Master at Crewe Grammar School and a lecturer for the Worker's Education Association.)

It is sometimes remarked that the minds of the leading religious liberals of history have shown a surprisingly authoritarian bent in matters outside purely personal faith. Perhaps such thinkers erect forbidding ecclesiastical or political structures to act as a barrier to prevent their religious principles from going to seed in barren argument, or atrophying in back-street neglect—or perhaps there is a more subtle psychological explanation for their attitude. But an ever-recurring phenomenon it undoubtedly is, and nowhere is this authoritarian-liberal paradox more in evidence than in the principles and practice of Thomas Arnold, father of the modern public school system, and regarded by some as the founder, by others as the co-founder (with his son, Matthew) of Anglican Modernism.

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No one who has read Basil Willey's "Nineteenth Century Studies" can question the sincerity of Arnold's beliefs, and of his attempt to liberalize Anglican theology in the light of scientific and evolutionary thought, which carried him to a position closely akin to that of the leading English Unitarian thinkers of his day. But neither can he be questioned as Arnold envisaged, as the guarantee of liberal religious principles, not only the strengthening and disciplining of the English Church, and its absorption of all the various Nonconformist sects, but an extension of state authority in directions which seem to prefigure the National Socialist rather than the Welfare pattern to which we are used today.

The state, to Arnold, should not only intervene decisively

to promote the citizen's prosperity and happiness, its function should be also to rid the nation of all enervating religious and political tendencies—pacifism or the more lenient treatment of criminals, for example. Among such vagaries too, Arnold listed, by implication at least, Unitarianism, for, as his "Letter to a Unitarian Parent" shows, such odd religionists would be a perpetual nuisance even in a "liberal" National Church—and here we may agree that the headmaster was probably right!

Thomas Arnold's projection of the public school system on to a national level (which is what in essence his scheme amounted to) was adopted by his son, Matthew, who added to it various refinements of his own, and grew very impatient when the crassly stupid middle-classes failed to appreciate the virtues of the plan. In "Culture and Anarchy" (1869), Matthew Arnold revealed himself a profound sociologist; his later religious and critical writings have value, even today. But towards Dissent in general and Unitarianism in particular, he was as intransigent as his father.

The Arnolds were by this time a recognized institution—they had even formed, in Oxford, a "school" of their own and herein, the representative spokesman of the third generation of Arnolds received her rigorous and secluded training. It is a tribute to the abiding influence of Thomas Arnold that so many of his ideas and prejudices were inherited by his grand-daughter, Mrs. Humphrey Ward. The deep interest in politics, society, and especially religion which characterized the Doctor are still reflected, though in a more popular and entertaining way, in novels such as Robert Elmer. Even more significant for us however, is that the antipathy towards Unitarianism still persisted. Despite her friendship with P. H. Wicksteed, and the sympathetic picture of a Domestic Mission which she gives in his greatest novel, Mrs. Ward nevertheless found Unitarianism "the most illogical creed that exists", and even, when Manchester College was about to remove to Oxford, wrote a letter to *The Times*, in which she deplored the intrusion of an alien form of Nonconformist worship into the heart of the University. Even at the height of their political and religious influence, the Unitarians were still unacceptable to one raised in the Arnold tradition, and insofar as this emphasis persists in Anglicanism today, they remain so.

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It would be idle to pretend that Unitarians have not experienced the tension felt by the Arnolds—the pull between a free religion's faith and the institutions they deem necessary to allow it expression and influence. This accounts for the nostalgia over our Presbyterian ancestry, and the appeal to the Baxter myth. Only once, however, did Unitarianism, in the person of James Martineau, fall victim to the allurements of the Arnold way—and the courtship was very one-sided. But Martineau did "revere" Arnold and his doctrine of "the wholesome influence of the aristoi", and the tragic loneliness of this great Unitarian thinker of the past century was perhaps due, in no small part, to his people's wise refusal to be led into such dangerous and untrodden paths by one whom they nevertheless acknowledged as their head and their saint.

WESTERN UNION OF UNITARIAN & FREE CHRISTIAN CHURCHES

The Western Union Committee, meeting at Taunton recently, with Mrs. M. R. Dickinson in the Chair and Mr. A. I. Blake representing the G.A., gave very full consideration to the two Resolutions dealing with ministers' duties and stipends passed by the General Assembly last April. After detailed discussion, the following statement was passed unanimously, for circulation to all the congregations in the Western Union:—

"Steps should be taken to implement these Resolutions as soon as possible. While recognizing that the ideal for every congregation to have its own full-time Minister, it is generally recognized that, under present conditions, including the shortage of ministers, some Joint Pastorates are essential; and even these cannot always provide the level of stipend agreed by the General Assembly.

"The Western Union Committee therefore suggests that where individual congregations or Joint Pastorates cannot provide the General Assembly scale, they should freely agree to the Minister taking up part-time work if he wishes to do so."

COMMENTARY

By Tom Wardle

Cathode campaigning

SO now we know. But how vain is so much of the enthusiasm at election-time. Excitements rise up; positions are vigorously taken, defended, attacked; when the Poll is over they dwindle away. The usual widespread political neutrality settles over the population. A good thing too, you might say, it would be absurd to keep a people at election heat all the time. True, but a poll taken under conditions of normalcy would be a more accurate guide to the long-term views of the electorate. General Elections are open to the same objections as eleven-plus examinations.

Second, how sadly inevitable has been the tendency to cover TV political broadcasts after the manner of reviewers. "Poor make-up", "not enough attack", "performance unsustainable", "didn't project himself", "ran out of gimmicks"... This is the sort of thing we have read morning after morning. One can only be grateful that Socrates, who was reputedly a very ugly man, did not have to rely on TV.

Lastly, and more pleasantly, how good it was to see young people taking a sincere interest in politics again, and so rightly contemptuous of the use of public opinion polls by parties to condition the voter to "vote for the party that's going to win".

For myself I think we could have had less about purchase tax and more about the H-bomb.

Religion on T.V.

From cathode politics to religion. Did other Unitarian ministers in the North and Midlands get a fabulous brochure from ABC Television on their religious training scheme? Are liberal ministers to be allowed a showing? If we are we ought to be thinking about our attitude towards this medium. Can our understanding of religion be conveyed through the tube? Do we want a share in general religious telecasting, or our own special slice? Independent Television is not subject to the same conventions as the BBC. One of these days there may be an opportunity presented. We ought to know what to do about it.

Peaceful Scientist

"When I was in Mongolia not so long ago I listened to a radio programme that was being beamed to East Africa" said one of Britain's most remarkable women in a talk at Barrow the other week. She is Dame Professor Kathleen Lonsdale, sixty-ish, mother, atomic scientist, Quaker.

She was delivering a lecture on science to a largely female audience. The illustration given above served not only to underline the smallness of the earth and the significance of modern communications, it also told something of Kathleen Lonsdale. She is the sort of woman who deliberately goes to Mongolia. Her little frame is full of power and character, her high voice tense with urgency. Science is for her like a good right arm; but arms may smash as well as build. Reason and love may give direction to science, and reason and love are of God. She made a plea for the common man and woman to join with scientists in a great programme of assault upon hunger and ignorance rather than upon men.

Positive Unitarianism

Those who believe that Unitarianism is going through an indecisive phase would have been heartened last month to hear the remarks passed upon our position by delegates to the annual conference of the World Congress of Faiths. With representatives of The Royal India, Pakistan and Ceylon Society they attended a service of all faiths in the Chapel of Manchester College, Oxford.

The delegates were conscious of the highly significant issue presented by the meeting of varying religious traditions in the world today. This may seem an academic matter in the hinterland of the Christian world, but on its frontiers it is of huge importance. The frontiers are not only in places like South India and Japan but in almost every university of the western world.

No utterance that the assembled Buddhists, Muslims, Hindus and Christians heard was sounder, clearer or more broadly acceptable than the sermon delivered by Principal Garrard. He pleaded for a non-sentimental fidelity to ancestral faith while maintaining a constant "conversation" with other religions; what the Anglicans would call a kind of inter-communion.

The Rev. George Appleton who conducted the service, is an Anglican from London. He is a man of creative tolerance, author of a sympathetic book on Buddhism, who has been arranging for speakers from the major religions to visit schools and churches all over England.

Hearts were stirred in the congregation when the six leading participants, Unitarian, Anglican, Buddhist, Jew, Sikh and Muslim retired down the aisle side by side.

An observer from the B.B.C.'s Far Eastern Service who attended the devotions at the College, though liberal in outlook, found it difficult to accept that a service of all faiths could properly be called an act of worship. He thought it might be possible for monotheists (Jews, Muslims, reformed Hindus and Christians) to combine in a meaningful devotional act since all recognise a Creator God to whom worship may be addressed, but he was not able to agree that a service which included Buddhists could have this character.

The B.B.C. man's point of view was strongly contested by a Unitarian fellow delegate, and I was reminded of the similar issue raised by the presence of Humanists and Theists at a common Unitarian service.

One way of disposing of the problem is to hold that those parts of a universalist service which invoke God are moments of worship applicable only to those of theistic convictions; but this, so my radio friend insisted, is to make nonsense of the whole idea of collective worship.

The point is of great theological interest. Is a "service of all faiths" a genuine act of worship, or ought we to confine our expressions of common yearning to attendance at each other's unadulterated traditional services of church, mosque, temple?

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THE NATURE OF THE GAME

By Peter J. McLachlan

LINGUISTIC analysis faces a religious man with a problem. The problem can best be illustrated by taking up a strand in the current *Inquirer* correspondence about Wittgenstein.

Mr. Short and "A Visitor" have both made mention of the word "game". They use it in very different ways. "A Visitor" says that Mr. Short is "playing some word game of his own with its own rules". This phrase suggests that Mr. Short is doing something slightly reprehensible. This is because "game" is being used in a perfectly legitimate emotive sense bearing a strong flavour of triviality and child's play.

When Mr. Short uses the words "language game", he is referring to something quite different, "that when you use a language you must keep the rules of that language". "Game" here is used with an exact definition and no emotive charge. It is often so used in the context of contemporary philosophy and of course it is just as legitimate a usage as that outlined above. Its meaning is best thought of in connection with cricket, soccer and rugby, i.e., serious games with strict rules of play. It is in fact a piece of philosophical jargon.

We see then that "game" can be used in at least two different ways which for the sake of simplification we can call emotive and scientific. Some readers will dislike this last sentence, and the reason for this is important. The terms "emotive" and "scientific" are themselves emotive, that is, charged with a whole range of approvals and disapprovals. In my use of them here let two things be understood: (1) emotive means "used to express or evoke approval, disapproval, etc.", and scientific means "used with an exact definition". In other words I am using both words scientifically, i.e., with exact definition and no reader must understand them with emotive tone. (2) Both uses are equally valid and together they do not by any means exhaust the possible uses of the word "game".

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Our next problem is this. What relation do these different uses of a word bear to one another? It is commonly accepted that argument is pointless if two disputants use different meanings of a crucial term. There are two ways of avoiding this futility. Firstly the disputants may agree to one use of the term. Secondly they may agree that there is no ground for dispute and agree to differ.

Suppose Mr. Short agreed to "A Visitor's" use of "game". Suppose further they proceeded to argue whether the game was worthwhile or not. There would still be difficulties in the way of decent argument. The dispute would only be satisfactory if Mr. Short agreed not to use scientific or exact definitional language at all but joined "A Visitor" talking in terms of reality, world view, and spiritual values which are not exact definitional terms.

Suppose on the other hand that "A Visitor" decided to accept Mr. Short's use of "game". Here again the argument would only work if "A Visitor" was prepared to use most of Mr. Short's rules of procedure and his kind of exact definition. Unless they both agreed to talk one language they would constantly find themselves using words in incompatible ways.

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The point of all this is that the two are not just using different senses of words; they are using different languages with different rules designed to do different jobs. At this point our problems take a new shape. Should these different languages be sharply differentiated even when they appear to overlap? Are they in any way intertranslatable? In particular are the methods of scientific language applicable to religious language and if so to what extent? To put this last question more technically—are the rules of analysis of scientific language applicable to religious language or only to such religious language as claims to be scientific?

Now I cannot attempt to discuss these questions. The man who can best do this is one who has great familiarity with both

types of language. For one like myself who has competence in one and only a smattering of the other there is great danger of talking nonsense. However, I think these questions vital, if we want a reasoned religious position which will not crumble at the first attack of the academic philosopher. For it is these questions which will throw light on whether religion is nonsense, a form of self deception, an extension of poetic licence or something with a special validity of its own, independent of scientific language and not irrational.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

For the First Time

Sir: As a regular reader of the *Inquirer* over a long period of years I trust you will allow me, through your columns, to congratulate Miss Sylvia Johnson on her article: "I vote for the first time". After reading it, however, I feel I must register a protest that you should publish just before an election in a religious newspaper a pro-Labour article without at the same time publishing a similar article from a pro-Liberal and pro-Conservative member of the Young People's League.

If the Church Times published an article in favour of the Liberals or Conservatives just before an election I should feel the same desire to register a protest unless it at the same time published a similar article from a writer whose sympathies inclined towards the policy of the Labour Party. I am a convinced Unitarian (THEIST) and also a Conservative Councillor and in this, I am not alone, as I can call to mind two staunch Unitarians on the highest level of political life whose views have led them into different political folds.

Boston.

Yours, G. Isaac

(The Editor did not know that it was pro-Labour.—En.)

Sir: In her article, Sylvia Johnson brackets Conservatives, Labourites, Liberals and Communists together and implies that their ideas are compatible with Unitarianism. I know that there are some people who genuinely believe that Communists can be Christians. Only the other day, however, Dean Hewlett Johnson was criticised by no less an authority than Pravda for subscribing to this belief.

It is illuminating to consider the following extract from the testimony of Dr. F. C. Schwarz, Executive Director of the Christian Anti-Communist Crusade, who is a psychiatrist as well as an authority on Communism, and who has made a lifelong study of the subject: "Its ideology", says Dr. Schwarz, "is applied Godless materialism. The nature of its appeal to the student mind is the promise of achievement of two things by association with the Communist Party. He can participate in the conquest of the world and, afterwards, he can participate in a programme to change human nature, and populate the entire earth with a new quality of personality, infinitely superior to any that history has ever known."

"For the Communist the end creates the means. Any act, however brutal, and no matter how many people are killed, that advances the Communist conquest, is a peaceful act. Within this framework of ideology and morality, no Communist can tell a lie in the interests of Communism, because, by definition, if it is in the interests of Communism, it is the truth."

Now we may ask ourselves whether all this means that the Communist mind is irrevocably set for all time and is impervious to the influence of mutation of interests. For myself I would say it is wiser to accept the evidence of deeds rather than words, and let open minded vigilance be the price of liberty.

Edinburgh.

Yours, T. G. M. Guise

Broken Clean Away

Sir: I entirely agree with "Layman's" Unitarian Societies, and I must protest at T. Austen's (Birkenhead) labelling all Unitarians—"Christians". Like a recent American contributor to "Faith and Freedom", I, for one, do not consider myself a Christian. As a Commissioned Naval Officer I am certainly not a pacifist and I really must ask Austen to be good enough to emulate my justifiable precept and "speak only for himself".

Sandy there is room in our chapels for those with one foot still in the "Christian" camp, together with those whose thoughts have long since broken clean away. The important thing is, after all, that we are all Unitarians.

Warrington.

Yours, D. J. Knowles Hague

Probing into the Spiritual Meaning

Sir: Could we laymen who were not present at the Ministers' Institute at Hucklow be enlightened as to why the statement (in 1906) that Jesus, amongst others, was a Unitarian is a "silly and irrelevant" pretension?

I, for one, am a Unitarian because I work religion out for myself—though influenced, no doubt, by others who have done the same—and appear to have come to the general conclusions of Jesus and Buddha and Lao Tse and many other less publicised free-thinkers, all of whom I am proud to claim as my co-believers.

What is Unitarianism but just this probing into the spiritual meaning of life and coming, almost invariably, to the similar conclusions of these others, conclusions opposed by those arrived at by reliance on historical accuracy and the "authoritative" interpretation of the word of the chosen figurehead?

Exeter.

Yours, Enid Shears

Flower Show

The Hinckley Great Meeting Social Committee held their 2nd Annual Flower Show on September 19th. The number of entries was most encouraging, and the exhibits were of the highest standard, for the ladies a special section for Cakes and Jams was a highlight, and the standard as stated by the judge was excellent. A new venture was the Snapshot section which brought in quite a number of interesting snaps, both black and white and coloured. The judges for the day were Mr. H. Howard, F.R.H.S., Mr. H. Happingstall and Mr. S. Woodward. The sum of £35 was raised for the funds.

LIVERPOOL NORTHEAST DOMESTIC MISSION SOCIETY CENTENARY CELEBRATIONS

At the Free Christian Church, Unitarian, and Domestic Mission, Hamilton Road, Liverpool 5.

Sunday, 18th October. 6.30 p.m.

Preacher: Rev. C. A. Piper

The Lord Mayor of Liverpool, Alderman H. B. Bewley, C.B.E. will attend.

The History of the Mission Society's First Hundred Years, entitled "A Century of Service" by the Rev. C. A. Piper, can be obtained at the Book Room, Essex Hall, Essex Street, London, W.C.2. Price 5s.

Change of Address

The Rev. Joyce Hatchhurst, from Horwich, to 99 Mansel Road, Small Heath, Birmingham, 10.

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Speke Congregation (First instalment)	60	0	0	Alderman and Mrs. J. Thackeray (St. Helens)	2	2	0
Mrs. Reed (Ancient Chapel)	10	0	0	Miss H. and I. Reed (Warrington)	2	0	0
Mrs. Ellis (Goswami)	10	0	0	Swanton Unitarian Free Church	2	2	0
Rev. and Mrs. S. R. Butler	15	0	0	Miss Doris Price (Llandilo)	1	10	0
Mr. and Mrs. Lorge (Newcastle)	10	0	0	Ann. (Warrington)	10	0	0
Rev. and Mrs. A. Elliott	1	10	0	Mrs. Butler (Dunelm)	12	6	0
Rev. and Mrs. F. Terry	5	0	0	Rev. R. W. Swenson, M.P. Unitarian Free Church, Accrington	1	1	0
Miss Anne D. Holt (Lancaster)	5	0	0	General Assembly of Unitarians and Free Christian Churches	500	0	0
Miss R. and C. T. Harford (Chester)	5	5	0	South East Wales Unitarian Church	2	2	0
Rev. E. R. Lee	2	2	0	Miss Gladys M. Goss (Creighton)	2	2	0
Miss A. H. Burgess (Parkgate)	2	0	0	Speke Sunday School	3	3	0
Mrs. F. Threlfall (Hope Street)	5	0	0	Miss G. J. Longstaffe	7	0	0
Rev. and Mrs. A. M. Bell	2	2	0	Mr. F. A. Fitzpatrick (Birkdale)	1	0	0
Mr. J. Parnham (Bromley)	10	0	0	Mrs. Haskely (North Wales Society)	1	0	0
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Miss I. Polphreyman (Ancient Chapel)	2	0	0	Mr. and Mrs. W. H. Doulton (Hope Street)	25	0	0
Mr. E. Lucas (Warrington)	10	0	0	Miss R. A. Beard (Warrington)	10	0	0
Mrs. B. McGhee (St. Helens)	5	0	0	Mr. C. T. Harford (Chester)	5	5	0
Mr. T. I. Thomas (Warrington)	5	0	0	Rev. and Mrs. F. W. Barr Richmond Free Church	2	2	0
Liverpool District Unitarian Association Grant	500	0	0	Miss Nora Langman (Bradford)	1	0	0
Mrs. A. J. Hinkley (Goswami)	3	10	0	North Eastern Region of Unitarian Young Peoples League	1	1	0
Mr. J. G. Richardson (Creighton)	10	0	0	St. John's House	100	0	0
I.D.M.A. Charter Meeting Collection	21	0	6	Mr. F. D. Parnham (Hope Street)	1	1	0
Mrs. M. Edith Martinson (St. Helens Church)	1,000	0	0				

£	s.	d.	Northumberland and Durham Unitarian Chalmers Association	£	s.	d.	
5	0	0	Taylor Bazaar Fund (per Miss Paula Taylor (London))	5	0	0	
1	15	6	Mothers' Unitarian Christian Church	5	0	0	
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10	0	0	Mr. P. Hockaday (Hope Street)	5	0	0	
10	0	0	Mrs. Pritchard (Liverpool)	10	0	0	
5	0	0	Miss Helen Dixon-Williams (Ancient Chapel)	3	3	0	
25	0	0	Northumbrian Unitarian Chapel, Peckham	1	1	0	
1	11	10	Mrs. Chapman (Speke) Collecting Box	16	6	0	
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1	0	0	Mr. and Mrs. W. Lang (Goswami)	1	0	0	
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1	0	0	Miss L. Houghton (Goswami)	5	5	0	
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68	0	0	St. Helen's Women's League Bazaar Fund (per Miss (Cyprus))	4	0	0	
20	0	0	Rev. A. Margaret Barr	2	2	0	
1	1	0	Mr. F. G. Tinsley (Lancaster) Proceeds of Morning Collection at Crookham Free Christian Church 15/5/59	3	0	0	
16	5	0	Mrs. Moore (Speke) Collecting Box	7	10	0	
5	0	0	Miss M. Walker (Ulverston)	7	3	0	
1	0	0	Miss Mitchell (Chester)	1	0	0	
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2	0	0	Mr. Henry and Miss L. W. Jones (St. Helens)	5	0	0	
5	0	0	Hope Street Church, Liverpool	3	3	0	
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5	5	0	Miss Wainford (Thames (Hope Street))	5	5	0	
2	2	0					
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10	0	0	Total to 30th Sept. 1959	62	148	17	6
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